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2 John – True Love

Longs for Personal Touch (v. 12)

2 John 1:12: “Though I have many things to write to you, I do not want to do so with paper and ink; but I hope to come to you and speak face to face, so that your joy may be made full.”

Well, I have a lot to say, as does John. He ends the gospel in John 21 by saying, “Many are the things I could’ve written. I suppose had I written them, the world could not contain all the books.” So, in many respects, he’s saying the same thing; but what’s ironic about this is we actually have the smallest book of the Bible, and he seems to be saying, “But I can’t tell you everything yet.” We say, “Well, John, you didn’t tell us a whole lot.” But you begin to realize that there was a whole lot said in this; and it really piggybacks on the first epistle of John as well. It’s one of the things that I want to talk to you about. When you’re reading a book such as this, the tendency first of all is to say, “Well, it’s just a small book. It must be small in importance.” But that’s not true. It’s a grand book and very important in Scripture. Then the second thing when you begin to read something like this is it seems as if the smallest book with an ending such as verse 12, which seems fairly innocuous. It’s basically saying, “I want to see you in person, I don’t want to write out anymore.” We’re going, “How important could that be?” But it is very important, especially in the context of what he’s writing. The endings and beginning of books are just as important as any other part of the book because as John says, “Many are the things I could have written about.” In particular, as he says in John 21, “Many are the things I could have written about Christ. I suppose that the world couldn’t contain the books.” So, we know that he has a lot to say, and we know if that’s true then the things that he does say in this word must be pretty important; that he would pick out these specific things.

We come to 2 John 1:12, and once again, it seems like an ending to a letter or something like that and not that important but it very much ties into the whole book. To put all of this in context, it is important to remember as we oftentimes remind you, that Scripture is not written in a vacuum. Scripture is written in a course of history. The history itself is part of that which is divinely inspired. In other words, the time in which Scripture was written is just as inspired as the words that are given. So, the history and setting that surrounds the words are those that God uses to clarify what is meant by the words. So, it is important for us to understand the setting. When we come to this book, it’s clear that truth is a big issue. As we talk about love in a relationship, it is of the grandest necessity that we understand that true love actually begins with truth. In order to have love you have to rejoice in the truth. In order for love to be expressed you can’t be naïve, but you have to be ingrained in your focus and your anchor has to be in truth. You can’t aid and abet those who are doing wrong, and you have to long for that

which is true. So, as we come to this, we begin to realize that truth is a big issue. Now, in the context of that phrase and focus is a problem. The main problem that's infiltrating the church at this time, and we've repeated it a number of times is what is called Gnosticism. Gnosticism is about knowledge and it's fundamentally esoteric in its knowledge. That is to say, you know how you have certain people, and they look really smart, smarter than anybody else; and they'll let you know that they're smarter than everybody else? Those would be Gnostics. Those would be esoteric, basically saying that "We're a special group of people. We're superior. We look down on you, you're basically nobodies so you need to understand that we see things and feel things way better than you do." There's an oppression with that as well as a condescending attitude and heart. It is something that the Pharisees and the Scribes latched onto because they already perceived themselves as the separate and righteous ones. So, they could easily see that basically humanity or a bunch of these pedestrians walking around, civilians of sorts and they are the experts, so to speak. So, Gnosticism began to infiltrate all the faiths, and it was knocking on the door of the church. So, what you'll find is that John will be addressing this specifically; as well as when you consider Paul as he writes to Timothy. When he's writing to Timothy, he's warning him of this problem.

In fact, if you'll turn there with me, 1 Timothy 6. The reason I brought up Timothy is this, there is a connection between Timothy and this epistle of John; first epistle as well as second epistle as we look. That is, they both seem to be addressed to the region of Ephesus. We understand that Timothy was actually the pastor there at Ephesus; which makes mention at the very beginning of the book in which Paul talks about that. If you go with me to 1 Timothy 6, Paul will end this letter, and it's the ending that I want to focus on within the passage; as he tells Timothy that he needs to guard that which has been entrusted to him. Which obviously is what we're called to do as a church, to be a pillar and support of the truth; to guard the truth.

(1 Timothy 6:20) "O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge" —"

"Gnosticism" is actually the word within the passage. He's conveying that it's already starting to infiltrate the church, and people are already embracing it.

John is writing to this chosen lady, and we're going to explain some interesting nuances to that as well because you come to the end, and he writes about the children of the chosen sister. There're different ways of understanding this passage, much like Proverbs. In the book of Proverbs, you go all the way through the book of Proverbs, and you come into Proverbs 31. Now, in Proverbs 31 we read of this woman that is sitting down with her son and telling him how he needs to reign as a king. Then it goes into what we call "a Proverbs woman," and what a wonderful passage it is. However, it can also be understood that the Proverbs woman is actually not a woman at all but is wisdom. So, as you come to the end of the book of Proverbs, which the Hebrews perceived it to be, it begins to talk about "this is what wisdom does." It builds the house, and this is how it builds the house. It elevates the people around them. The very beginning of the book of Proverbs starts off with "wisdom is crying in the streets," and then it

uses the pronoun “she.” “She is beckoning you.” All the way through the book of Proverbs, you understand this wisdom is attracting you to her. Ultimately, as you come to the end, you begin to see the Proverbs woman. Well, could it be an actual woman? Yes, the wise woman builds her house and I’m sure it really could be. The same is true within this passage. Is it written to a particular woman? Yes. Could it be that the woman is the church? It could be. The sister is a sister church? It could be. The house that we’re talking about is the household of God? It could be. So, Scripture is written in such a way that you see the connection of all these things and how important it is for a woman to live in such a way; as how important it is for the church to be a certain way. So, we’ll talk about that next week in more detail.

As we come to this, we begin to realize that there is an issue. There is a problem, and that’s one of the reasons why John emphasizes truth over and over again. Now, in the context of the setting, the truth that’s being attacked is being attacked from the angle of Gnosticism. Now, to describe that in a clearer way, by the time this letter is written, there was this thing called docetic Gnosticism. I’m not trying to confuse you with this, but it did exist. It was a school of thought that was probably founded by a guy by the name of Cerinthus. Cerinthus goes and he begins to build a school in the region of Ephesus. The school of thought became so powerful that it went as far as Galatia. So, it was spreading. It’s sort of like when you have these giant educational centers, and they just begin to spread, and after a while you hear about them all over the place; and that’s what was happening at this particular time.

Now, he was proclaiming the Gnosticism of Egypt which was very interesting. There’s nothing new under the sun. If you think about it, Gnosticism is fundamentally our world’s system. You have your little guys and then you have your really smart guys who are in charge of everybody; to put it simply. Why are they in charge? “Because they know better than you do.” “Ok, I’m just nobody.”

The word “Docetic” is making reference to Christ. It’s not the name for Christ, but the focus and fundamental truth was they believed Jesus’ body was an illusion; and that His body never existed. So, that’s what is called “Docetic Gnosticism.”

That’s one of the reasons why in 1 John 4 he says, “Who is the antichrist but the one who denies that Jesus has come in the flesh?” That’s what they were combating. Why that’s so sinister will begin to get more apparent as I begin to talk about it. Here again, I’m not trying to confuse you within the passage. So, here you have this guy educated and Gnosis of Egyptians, and he’s claiming angelic inspiration.

If you turn with me to Colossians, I want you to see this because you have to understand all these things are tied together. Scripture is referring to things that sometimes we pass over because we go, “Well, I don’t know what that means so I’m just going to pass over it.” In Colossians 2:16 Paul writes this,

“Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day—

(Colossians 2:17) things which are a mere shadow of what is to come; but the substance belongs to Christ.

(Colossians 2:18) Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions...

Esoteric would be “exclusive,” “Us four and no more;” when you think of “esoteric,” think of that. What would make Gnosticism “esoteric” is that you have a special knowledge that no one else has. Thus, the word “Gnosis,” which means “knowledge.” You have insight that nobody else has. The next question you would have to ask yourself is “Where does this guy get it from?” This particular guy was taking a stand on angels. He was saying, “Well, I heard it from an angel.” It almost sounds like Mormonism, doesn’t it? It’s saying that “I have another word that is greater than God’s.” So, literally Gnosticism was defined this way; and if I could declare what Gnosticism believe, they believe that salvation was attained through knowledge. It was through the knowledge of the hidden divinity, but the way this knowledge was attained was through mystical or esoteric means; insight, illusion, enlightenment. If I can explain it, basically wisdom was attained through mysticism or education; and your superiority came from that. We use the phrase “knowledge is power.” So, by virtue of more information, you can know something far more than anybody else and become superior to them. You can somehow know God’s plan or how to save the planet or whatever, but you become superior in your thinking or through a mystic happening; an angelic being, vision, “you had a dream.” Something happens to where you become superior in your knowledge and thus, condescending.

The whole thing begins to talk about knowledge and information and things that you know that nobody else knows; that becomes superior in your thinking. In other words, if I know more than you, I’m far grander and better than you are. So, what is left behind is “doing.” For instance, you can talk about love, you didn’t have to do it. You can philosophy about love, you didn’t have to be it. None of those things had to be true. In fact, you go through the epistle of 1 John and he’s basically saying you can say you have fellowship with God, but you have to change your lifestyle. “No, I just say ‘I have fellowship with God.’” But it’s not true if you just talk about it. “No, I know what fellowship is. I can define it, ‘*koinōnia*.’ I can even tell you all of the verbs.” It doesn’t matter.

As you look through the epistle of John, the same thing is true. It says, “Look, you can say that you haven’t offended God in any way, but you’re not being truthful about this.”

(1 John 1:8) “If we say that we have no sin, we are deceiving ourselves and the truth is not in us.”

You can say that you know God but if you don’t do what He says, how can you know Him? (1 John 2:4) So, a lot of people are experts. We have theological institutions that make people experts. This is one of the problems with the fact that oftentimes a church will hire a pastor because he has a degree, and they won’t hire somebody because of his character. Jesus was very clear; He went right past the ivory halls then went up to Galilee and plucked out some

fisherman. I mean, how bold could you get? The message was pretty clear, "I'm looking for somebody like a Nathanael, who's guileless. I'm looking for somebody who is transparent. I'm looking for men that want to learn, want to do the will of God." In fact, one of the great proclamations of Jesus is that He thanks His Father, "You gave Me babes, thank You." This was because they hadn't been ruined by the thinking of the world. Even with that, He turns to his own disciples, and He goes, "In some way the world has infiltrated you because you're trying to vie for a position in the kingdom of heaven like the Gentiles do; but we don't do it that way in the kingdom of heaven. For the greatest in heaven will be the least."

So, what is the whole institution of education about? Well, it's about making the grade, being superior to everybody else; thinking that you know more than everybody else. I mean, you must be righteous because you have a degree.

Now, the other extreme in some churches is that somebody had a vision. Once again, I don't want to go into a lot of detail, but I can remember an individual a number of years ago, who's fundamentally manic depressive and she was on medication, and wow, when she was in her manic state it was just bizarre. There were times where she would declare herself as Jesus Christ on the earth which was interesting with the gender thing. Nevertheless, what was even more bizarre to me, I turned on the Christian radio station one day, and there she was being interviewed as a prophetess because she had visions. Well, I can tell you, you take enough medications and you're going to have visions. No problem with that one, but they're not necessarily going to be the enlightenment of God. So, mysticism comes in and enlightenment of education comes in, and people begin to embrace that and perceive that as the standard; which comes in and infiltrates our way of life.

When you come to this passage, he's conveying that it's infiltrated your household. There obviously was some thought that you can say certain things, but your life doesn't have to emulate it, and this was the concern of John. This wasn't truth, and this is why truth is hounded upon over and over again because truth is really reality. Now, we like to put rhetoric above reality because we're basically philosophers in America. We like to talk about stuff, but when it comes to actually being that person, we have a difficult time. Once again, you realize that the Pharisees were all for this; and it actually became an influence so powerful that it affected the church at Galatia. If you remember, Paul will start off that book by saying, "Look, if we or an angel come to you with a different gospel, let him be accursed; but there are some that are coming." In Galatians 2, he goes, "You're coming together, and you're segmenting yourself; and there are some that are sitting at higher levels and they're actually saying, 'You can't sit with me.' What is that?" See, that's a form of Gnosticism, "We're too good for you." He goes, "You're doing that in the church, really? That's not what we're about." So, Paul literally says, "I had to tell him to his face, 'You can't do that.'" So, you realize how powerful this force is, and how it's infiltrated even our lives. Like I said, the epistle of 1 John is talking about how you can say you're enlightened, but you don't have to love the brethren. You can say you love God, and still love the world. You can participate in church, but you don't have to be devoted to the body

of Christ. I mean, that would mean that you're serious; that would be being real. You could love God and reject His Son; you could reject the children of God. "I love God, but I hate them." You can't do that! How can the truth of God abide in you? You can say that you love God and your brother, they have need and you say, "Nothing I can do," or as James would say, you walk up, "Be warmed, be filled, be clothed." Then you wash your hands of it. You can't do that.

So, Gnosticism already infiltrated the church and John was very concerned that the children were going to come into the household, and they were going to talk about things that were ethereal, maybe religious, as Paul says in 2 Timothy 2, "having a form of godliness but denying the power thereof." That's an interesting picture because people talk about all these glittering generalities and wonderful pictures of love and everybody holding hands, and then you look at their lives, and you go, "Ok, there's divorce, hatred, murder, thievery." There's no connection, and that's the point. That's really what makes Gnosticism so sinister; it talks about things with no connection to reality. It's rhetoric without reality, and that's what is so damaging within the passage. Now, what's so interesting about this one little verse is that John is not writing more because he couldn't write more, he is not writing more because he knows he has to demonstrate the reality of his love to this family. And to demonstrate the love, it has to be face to face. It's such a great text. So, you begin to realize that this is the will of God from the very beginning. See, we misunderstand God. I guess Gnosticism has so infiltrated our society and our way of thinking that we put God in this ethereal box in which He doesn't really want to get up close and personal with us. So, "Oh, He's out there..." It's almost this distant detached metaphysical relationship that we have and maybe you can sit in the middle of an aisle and cross your legs and meditate. Somehow God's going to filter down through your fingers, I don't know; but listen to the gospel, "and the word became flesh and dwelt among us." (John 1:14)

The problem with the Old Testament is that you heard the words of God; you heard the commandments of God, but it wasn't enough to understand God. That God had to be personal to you, and that's been the desire of God all along. If you go all the way back to Genesis 3:8, it tells us that God was walking in the cool of the day with Adam; which is telling us that there was a relationship there at the very early stage. If you go from Genesis 3:8 all the way to Revelation 21:3, you have the same message. What is Revelation 21:3? Well, the kingdom of heaven comes, but what's the phrase? "God will be among them." What does God want to do?

When you look at Abraham in the Old Testament, in Genesis 18 here he is by the oaks of Mamre, and the Christophany comes and actually talks with him. God in the flesh comes and talks with him and meets with him. We say to ourselves, "Why Abraham?" Well, I think the answer is found in Isaiah 44:8, and that is Abraham was a friend of God. When you read a wonderful passage such as John 15, where God turns to His own disciples, and He says, "You're not slaves, you're my friends." We then realize that God is wanting to have a relationship. Now, the world is cold and indifferent, it's misanthropic and rote. The world thinks in terms of contrived, unauthentic. The world is dispassionate about relationships. I mean, it's basically neither here nor there, but they wouldn't even know a relationship if they saw it; because to

actually love somebody would mean to sacrifice for somebody, to put them first. It's so different than the way the world thinks, but you know what, you can just say that you love somebody. Give them a note, send them flowers, buy them something; and that's what the world settles for, but we know that's not true love. True love has to be demonstrated in a very tangible and physical way.

So, you have passages of Scripture to demonstrate this true love. Peter says in 1 Peter 5:14, "Greet one another..." Do you want to hear the rest?

"...with a kiss of love."

So, how do you do that on a computer?

When James says in James 5:16, "Pray for one another," "help the brother in need" in James 2:15; when he says in James 1:27 that you're to visit the widow and the orphan, what is he talking about? Is he saying to just send them a note or a letter? Tell them everything's ok, or are you actually saying, "I'll be there for you"? When you read in Hebrews 13:2, "Do not neglect to show hospitality." In Hebrews 10:25, it says "don't forsake your own assembly." What is he talking about? When Paul writes to Titus in Titus 3:14, "be engaged in good deeds," when Peter writes in 1 Peter 4:10, "employ your gift in serving one another," when 1 Corinthians 11 says, "when you come together for the Lord's supper," what is he talking about? Romans 12 says at the very beginning that "you and I are to present our bodies as a living sacrifice," and if you look within the passage, what is he talking about? Well, he's talking about "being devoted to one another in love, without hypocrisy," and he talks about serving, giving, and teaching. With all those things you have to be there. 1 Corinthians 16:2 tells us to come together for collections on the first day of the week. Do these things to build up one another. 1 Corinthians 12 is all about the body of Christ. Why would God give us this thing? Why would Jesus say, "Peter, this thing I'm going to build on is what we're going to call the church"? The church, "called out ones;" those that come together. You never see the church being an ethereal idea. You see it always being a very physical way and something that is very tangible.

It is interesting to me that you go all the way back to Leviticus 24, and it talks about the holy place. Remember the tabernacle, and the specifics of building it? When you go into the holy place, one of the first things that you see is a table with twelve loaves of bread. What, do you think God was just a baker? He just likes you to eat bread? The point of the twelve loaves was the twelve tribes, and then goes into the realm of the twelve disciples. Well, if you understand what Jesus was saying in Luke 22:15, as He comes together at the Passover, Jesus expresses to His disciples "I have earnestly desired to eat this with you." What do the twelve loaves signify? That God wants to sit down and eat with you at a table prepared for you. It's the same thing that Jesus declares when you read in John 14, "I go to prepare a place for you." "Ok thanks." You can dream about it your whole life. No, it says, "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am..." Proxemics, "there you may be also." It says the same thing fundamentally in chapter 17. What we're seeing is what is called

“reality,” and Gnosticism wants to take the whole reality out of your faith. You say, “Well, Gnosticism isn’t a part of my life.” It’s very much a part of your life. That’s what makes these books so important to us. They are appropriate to the way that we live and the difficulties that we have.

So, we begin to see that oftentimes we are living a life that’s just about talk, and there’s no change that happens within our lives. Someday we’re going to see the glory of God. As Corinthians says, we’re going to see Him face to face. John will say this. Wow, why is that necessary? I don’t know, do you not want to be with Him? You see, everybody who has loved His appearing will receive a crown of righteousness. I’ve often made comment of this, I don’t want to discourage you because you want to proclaim the word of God, and you want to proclaim the gospel of God, but there are some people sitting at home and they can’t go out like Billy Graham does and have crusades. You’ll never see a text that says, “you’ll receive greater rewards by leading more people to Christ.” You’ll never see it. You can look, go ahead, I’ve been in the Bible, but you will see, “all who have loved His appearing.” (2 Timothy 4:8) See, that’s something anybody and everybody could do. You can long to have a relationship with the Lord; you can long to be with Him. One of the ways that you demonstrate that longing is by building up the body; by doing it in tangible ways. You say you want to be with God; and this is why John says in 1 John, “don’t say that you love God, and you don’t love His kids. The one that loved God loved the kids born of Him.” So, it’s natural, reality, and truth; you proclaim these things.

If you look with me in 2 John 1:12, “Though I have many things to write to you, I do not want to do so with paper and ink...” Paper and ink were a little bit different at that particular time. Papyrus was rolled up and spread out, and then it was attached again, rolled up and spread out. It was a long process with water. At this juncture, the papyrus from Egypt was being used, and the ink itself was actually made out of soot. They would have these big ovens and they would close them up so that the soot would build up, and then they would mix some kind of gum or resin with it and water. The interesting picture of ink and paper is that it’s not really pleasant. He could have said “I’m not going to write you,” but he wants to say it with the soot and the papers. He’s kind of downplaying the whole thing. You say, “Well, why would he do that?” Let me show you why, if you turn with me to 2 Corinthians 3:1, Paul writes this,

“Are we beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you?”

(2 Corinthians 3:2) You are our letter, written in our hearts, known and read by all men;

(2 Corinthians 3:3) being manifested that you are a letter of Christ, cared for by us, written not with ink...”

John is saying that “everything I’ve been saying you need to see in person. You need to see it in truth.” We need to have this dialogue. We need to come face to face. The wonderful thing about the words of God being conveyed, as Scripture will refer to it as the “living word,” the

word of God is being conveyed through you. It's conveyed in such a real and tangible way so that when you sit down with somebody, you can see the passion that they have for you and for the word of God. You can read the expressions that they have on their faces. In fact, the interesting thing about this passage in 2 John is when he says, "I hope to come to you and speak..." The word "speak," "*laleō*" is actually a reference to the sound. Which is something that you can't put on paper; the sound, inflections. The passage is talking about the innuendos that are given by virtue of the sound. That's why you read in John 10 when Jesus says, "My sheep hear My voice." You understand it's the inflection of the voice that really bring us because if the shepherd were to go something like "Come here!" then you're going, "Ok, I don't think I'm going with that guy; but if the voice sounded something like, "Come to Me all who are weary and heavy-laden, and I'll give you rest;" you're going, "I'm heading out." How it's said makes a big difference, and that really is the word "*laleō*" that he's making reference to within the passage that is giving that sense of feeling that is going to be expressed.

Then, he uses the term "face to face," which is probably more "mouth to mouth." Now, the reason why he uses that word is because in some ways the word itself could be translated as a sword. There are other words that could be used as a sword, which basically mean to "chop up;" but that's not this word. This word means to cut with precision. It's saying, "I want to clarify so there's no mistake in what I have to say." That's one thing that you can really do. I mean, we all, or most of us anyway, even me, text people. I couldn't count how many times I've said, "I wonder what they meant." I appreciate a while back Greg was wanting to talk to me about something, he goes, "Can we meet?" I said, "Yeah, we'll meet together." So, the clarification that comes with that because we're talking about is "real." I want you to see the intensity of my heart. I want you to see how I'm really feeling about this. I don't want there to be any ambiguity about the things that we say because the world is in a realm of confusion. Nothing is really clear. It's that lack of clarity that brings divisiveness, hurt, and pain within the households. If you don't know what's right; if you don't know which gender you are; go down the list of all the confusion that the world is throwing out there. "I just want to make this really crystal clear." John wants his love and concern to be seen.

As a side note on all of this, historically we believe this letter was written between 85 and 95 A.D. John is in his nineties. For John to say he's going to see somebody, it's not going to be an easy feat. Now, according to the histories of Jerome, we realize that John actually ends up in Ephesus; and he takes a detour in the sense that just off the coast of Ephesus he gets sent to Patmos by Domitian who was the emperor at that time. He was known for his cruelty and is killed by his own people because of his cruelty.

Here's an interesting side note, Tertullian writes about John being banished to the isle of Patmos. I'm quoting Tertullian which was basically 50 years after John, so close historically. He writes this, "John was banished after being plunged into boiling oil in Rome and suffering nothing from it." So, apparently, Domitian was so frustrated that he just banished him on the isle of Patmos. God had that great work of John writing Revelation on the isle of Patmos within

that passage. What's also interesting is that Irenaeus, who was a pupil of Polycarp, and Polycarp was a disciple of John, writes about John going back to Ephesus and his desire to do this. Another one of John's disciples, Ignatius, became the pastor of the church at Antioch and was willing to die, be eaten and torn apart by lions. You would have to have something real to do that.

That's why our Gospel has to be real. You and I have to convey this in a very real and tangible way. Otherwise, nobody is going to take us seriously and nobody is going to take the truth seriously. If in fact it is the truth, it will change your life. There isn't a detachment from reality; it's all one. "The Word became flesh." Perfection does exist. People love to say, "That's a nice idea, but I could never do it." I can do all things through Christ who strengthens me (Philippians 4:13), even in this flesh. Once you start denying that you can't do it, then you become a Gnostic. That's how subtle it is. I'm just thankful that we have this wonderful message that says, "I've got to come to you in person; you need to see the real." And that's our message.

Closing Prayer:

Father, we give You thanks for Your message to us; Lord, for working in our lives and taking us beyond the realm of just talking about something and placing us into the realm of truth, seeing it actually happen. The philosophy of man will aggrandize his own thoughts, but he doesn't change the world; he talks about it. He talks about peace; he never brings it. He even writes peace contracts but none of them ever work. But You can give us a peace that the world will not take away. A peace that maintains, even in the worst of circumstances because You are with us. You can change the way that we speak, and You can change the way that we act. Our bodies can be a living sacrifice. We believe it's real.

Your head bowed and your eyes closed, we're asking you to examine yourself. Just a simple question today, are you a Gnostic, or a believer? Interesting question. Are you a nominal Christian, a Christian in name only, or are you following Christ?